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THE CHRISTIAN FAITH

MEN will not live without a religion. To do so would be to deny the essential basis of their human existence. To the reflective man the allotted portion of three score years and ten, or more, no matter how it is spent, is but a mockery of his needs if there is nothing behind or beyond them. He only accepts life in his heart of hearts because he hopes, or believes, or knows, that there is something infinitely beyond himself which explains all that happens or can happen to him.

Religion in this sense is not morality. A distinction must always be made between religion and morality. A good action or a bad does not explain—for instance—the tragedy and loss of death neither does it explain why a man is alive, or why being alive his life is but an infinitesimal portion of the whole span of universal existence, so small that it is nothing in comparison with it. Religion of course is the foundation of morality. A man is good, or tries to be so, because he is good in a universe which has meaning. If it had no meaning, his goodness would be without meaning, or it would be held to in the hope or the conviction that a meaning would be found—which is rather the despairing position of a number of men today.

The Orthodox Faith

Thus the statement of the orthodox Christian faith found in the creeds of the Church, contains no reference to moral conduct; and does not even hint at the moral life of Jesus. It is a statement of faith. The believer declares that he knows why and how "earth and heaven" were made, and what happens and will happen not only to him but to the whole of creation, not only in his petty span of life, but eternally.

Within this framework of knowing what should be known about the meaning of the universe and God's relation to it, the orthodox Christian includes, through the Gospels the moral life of Jesus. It is probable that for most orthodox Christians this moral life, no matter what their professions of faith may be, is of more importance than the actual faith. But the Church regards the faith as essential, and from its point of view the Church is right; ultimately man cannot live by deed alone, he must have some faith—knowledge, intuition, however it may be described—about life's meaning to guide him.

Now the orthodox Christian faith has been shattered in the modern world. For millions of people, reflective people, it is no longer true to their deepest experience; and in a universe which has meaning they must follow their own experience and not pretend to a knowledge or feelings they do not possess. This shattering of a traditional faith is one of the crucial experiences of this time. It is not confined to the Christian religion; it extends to all the historic religions. It percolates everywhere. In Christendom it has a deep influence upon those who in one way or another still passionately hold to the orthodox faith. Few Christians today, if any, maintain the faith in the exact way of their fathers; and that is a matter of consequence.

Certain Facts

The orthodox Christian faith has been shattered within modern experience. Certain particulars of this experience may be mentioned.

1. It is now known, on any unbiased account of the origin of the orthodox Christian "revelation," that it was influenced by, and in return influenced the beliefs of the men of the Middle East in which it was founded. There is no miraculous Christian "revelation," pure and undefiled, coming from God outside the experience of men.

2. The orthodox faith, as stated in the creeds, was never taught by Jesus of Nazareth. It arises from the speculations of men made after—and in its completed form—long after his death.

3. It is necessary, in order to accept the orthodox faith, to believe in miracle. This belief is now regarded as an inadequate basis for a religious faith.

However the orthodox Christian may dispute such particulars as these he is bound to admit their relevance. In other words he is bound to admit that it is reasonable and proper for a modern man to disagree with him. This admission in itself is something new in the history of religion. That one faith, on any reasonable computation, can exist with other faiths, takes away from the faith any miraculous or absolute pretention. No orthodox Christian in the modern world can dare claim that he has a miraculous knowledge of God denied to other men.

How then can those who still profess and call themselves Christians establish for themselves and for others a living and compelling faith?

Peter and Paul

An answer is to be found in the early days of the Church. It is indicated, although quite inadvertently, in a little book just published that would deny most of what has been written above. Canon Carpenter of Westminster in the current Bishop of London's Lent Book, "*That Man Paul*" (Longmans 3s. net) makes in passing the following comment. "To prevent the Christian community from becoming a mere sect of Jewry he (Paul) had already

withstood Peter to his face." In other words the apostle Peter wished to confine the Christian faith to the Jewish religion, with all the customary implications of that faith, with regard to circumcision, and regulations about food and sacrifice included. Paul opposed him. And this interpretation of a conflict between Peter and Paul is one that is now universally accepted.

The Creation of Faith

But the implications of this conflict are enormous. Peter had actually lived in the company of Jesus of Nazareth. In the opinion of Canon Carpenter and that of the creeds, he had actually lived in the physical company of the Son of God, Very God of Very God. Paul had not done so. Indeed it is a difficult task of exegesis to find any real connection at all between Paul and Jesus of Nazareth. (Canon Carpenter makes light work of this.) On any reasonable estimation there was at least a conflict of personal human experience between Peter and Paul, and this conflict, and its resolution, affected the whole future fate of the Christian religion. The following deduction may be made from this simple fact.

It is reasonable to assume that the Christian faith was created out of the religious needs of men. Not an easy task, as any one may judge from the records of the New Testament. It was created in no other way from which faith may be created today. The men of today, who love the inner intuitions of the Christian faith, and can understand their new creative application, are as near to Jesus of Nazareth as most of the primitive Christians, probably nearer in essential understanding of his universal meaning. In humility, tribulation and courage they can create out of the shattered orthodox faith a new realisation of life's meaning within the reality of God. There is no need to be haunted and frustrated by ideas which have lost their original meaning; or by the implicit need that all eyes should forever be turned to the past rather than the present and the future. In short, at this moment of time, those who still wish to profess and call themselves Christian, can create a faith—if they have the living will and purpose—that shall answer their need to live as religious men.

PRINCIPLES VERSUS EXPEDIENCY

By G. Villiers

(The writer is a retired naval officer)

FEW will deny the lowering of the standards of Christian values which has progressively taken place since the end of the first world war, noticeably in the conduct of International negotiations. In defence, one frequently hears it stated that statesmen cannot settle their problems according to absolute moral principle. But it is equally true to say that since 1918 there have been so few statesmen who have attempted to do so that to-day expediency is the governing principle in all major decisions affecting world Policy with a capital P, and that in the comparatively few cases when any effort is made to apply Christian principles, the latter is spelt with a very small "p" indeed. Is this not a direct challenge to Christianity to-day?

Indeed since 1918, British foreign policy seems to have been based on compromise and expediency to the almost total extinction of principle; and to this lamentable decay in our sense of Christian values, we owe a host of evil consequences which are only too obvious to-day.

This is not to suggest that all compromises are unethical—far from it. Every broad-minded person realises that a willingness to compromise should form an essential part of the make-up of all tolerant persons. This article is only concerned with those cases where the Christian principle of right or wrong is seen so clearly to be at issue that any attempt to compromise must be wrong. Just as a life governed by principles is so much simpler—and therefore easier—to live than one governed by expediency, so policy decisions based on principle will be so much easier to reach than those based on Expediency, and in the end they will *always* pay.

Right or Wrong

Let us glance for a brief moment at the more obvious examples of "expediency" decisions which have occurred since the end of World War One, in every one of which it was as clear as daylight that the question at stake was right or wrong. The examples are (1) the so-called China incident, (2) Italy's war of aggression against Abyssinia, (3) Hitler's invasion of Czecho-Slovakia, (4) the use of the Veto in the Security Council.

In the case of the China incident (so-called by Japan) the League of Nations sent out a fact finding commission which established beyond doubt that Japan had created the so-called incident herself, since when she had been actively pursuing a war of aggression against China. The U.S.A. was willing if necessary to resort to force to stop this aggression provided that Great Britain would join in similar action. Whatever the reasons, Great Britain declined. Could there be a clearer case of flagrant wrong than Japan's action against China? And had Japan been taught in those early days that she would never be permitted to use war as an instrument of aggression, is it so certain that the attack on Pearl Harbour years later would ever have taken place?

In the case of Italy's aggression against Abyssinia, could a clearer case of right or wrong be conceived? Italy had recently signed the Treaty of Locarno under which all signatory Powers pledged themselves never to use war as an instrument of aggression. Not content with this, Italy had herself sponsored the entry of Abyssinia into the League of Nations. And then, when it suited her, Italy used war as an instrument of aggression against her protégé. Had the League of Nations given Italy an ultimatum to recall her forces or face war, we know from post-war archives that Mussolini had already told Ciano that he would not face war. But that is neither here nor there. What happened? Great Britain did her utmost to obtain agreement to military sanctions and failed. Why? Because France knew perfectly well that we were not prepared to base our decision on principle if left to act alone, but only if others also agreed. Therefore France shilly shallied, we shilly shallied, and finally the League of Nations compromised on economic sanctions, a compromise which France immediately set about sabotaging and largely rendering nugatory. And so the sorry story went on, with the standard of international values getting lower until they finally sunk to their lowest level in the Hoare-Laval pact. And all due to what? Decision based on expediency instead of on Christian principle—the principle of doing what is right and not counting the cost.

Aggression and Force

Then as regards Hitler's ruthless invasion of Czecho-Slovakia. After the agreement reached between Chamberlain and Hitler could any Christian statesman be in the least doubt that Hitler was not only wrong but utterly determined to do wrong if only he could achieve world dominion? In view of what is now known about Hitler having ordered his Generals in a previous year to withdraw from the Ruhr if opposed by force, is it so certain that he would not have abandoned this aggression against Czecho-Slovakia had he been told bluntly and quite unequivocally that unless he withdrew his forces within twenty-four hours, he would be met by force? Be that as it may, that this was a case of right or wrong was clear to all Christian Nations and yet the decisions of their statesmen were based on expediency and not on principles, and so directly led to world war two.

The Veto. One would have hoped that at long last the lesson would have been learned and applied after world war two. But no. When the proposal that any one of the Great Powers should have the right to veto the decisions of the remainder was put forward by Russia, it is true that it was hotly opposed by all the other Great Powers, but not one of these took a bold stand on the principle of right or wrong on some such lines as the following:— "If there is an absolutely genuine desire to solve future differences by discussion and not by war, then it must be wrong for any one of us to contemplate circumstances when we shall not be prepared to do-

fend our case in open court and to accept the verdict. Therefore if this proposal to use the Veto goes through, we as a Nation will refuse to remain a member of this organization."

Can anyone doubt what the result of such a stand would have been?

Can anyone now fail to see to what an impasse the compromise over this question of the use of the veto has led the peace loving Nations of the world?

Is it not time that so-called Christian Nations insisted that their statesmen should apply Christian principles when conducting International negotiations?

THE FLOODS

The Secretary of the General Assembly of Unitarian and Free Christian Churches has received the following cable from the President of the American Unitarian Association:

Executive Committee and Officers send deepest sympathy to all in devastated regions. Can we help?

Frederick Eliot.

The following message has been sent by the Secretary of the General Assembly of the Unitarian and Free Christian Churches, the Rev. John Kielty, to Dr. H. Faber, the Dutch Secretary of the I.A.R.F. at Hague.

Dear Mr. Faber,

At this time when your people have suffered one of the most dreadful flooding disasters in its history I hasten to send you on behalf of all our members here a message of deep sympathy.

We sincerely trust that no member of the Secretariat has been personally involved, but we do know that relatives and friends and members of their congregations and of the I.A.R.F. must have suffered in this disaster, and we would like you to pass on to them this message of sympathy and goodwill. There is so little that we can do at such a time, and yet we do feel that the knowledge of the thoughts and prayers of friends being with us does help when troubles and adversities come; may your people feel some help in that knowledge at this time.

We sincerely trust that soon the flood waters will abate and that the magnitude of the disaster will not prove so great as is now feared. We do know that with their traditional courage and industry all Dutch people will work to make good what has so ruthlessly been overthrown. The tragedy is heightened coming so soon after you had repaired the ravages of war; yet it is in such circumstances in the past you have found yourselves and earned the admiration of the whole world: we know it will be so again; thus we look to hearing once more a splendid story of rehabilitation accomplished by our Dutch friends.

God be with you now and in the hard days of re-building that lie ahead.

Yours sincerely, John Kielty.

The following message was received by the Rev. Kenneth Twinn, of Chowbent, Lancashire, from a well-known French pastor.

Brethren,

We learnt with dismay of the deadly catastrophe which has just befallen your country. Our sorrow has grown as we have heard through the wireless of the immensity of the disaster.

We deplore so much material ruin, we grieve with you for those carried off by death, and our hearts are with all the mourners, with all who have been stricken in body or deprived of their possessions.

Rev. André L. Loewen, editor-in-chief of *Esprit et Vie*.
Christian Church of the Beatitudes.

The following letter has been received by the Editor from Mr. Harold Sumption of the Oxford Committee For Famine Relief.

Dear Sir,

Your readers will know of the Committee and some aspects of its work through your advertisement columns, and we therefore think they may be interested to hear that by yesterday, February 2, we had already despatched 2½ tons of clothing for distribution in the flooded areas of Eastern England. Further substantial quantities of clothing follow. Gifts of clothing and footwear can be sent to: Oxford Flood Relief, c/o Davies, Turner & Co., 5/6 Bourne Street, London, S.W.1.

Yours truly, Harold Sumption.

Flood Victim - Southend Church

This week's "Southend Standard" (5.2.53) announces *Missing, believed dead, James Burns* (70) *of Grass Farm Bungalow, Wallasea Island.* (Police have confirmed that bungalow is empty and no further information is available after some days. Burns would not keep anyone in suspense.)

James Burns was a very loyal and much-loved member of our Southend Church for many years. Trained at the London Hostel he never took up the ministry but lived a secluded, very active life on the "land," which he loved. He has given the greater part of his life to the improvement of conditions for farm-labourers. James Burns was a man of outstanding integrity and firm principle.

He came in from Wallasea Island to our Southend Church whenever weather permitted, for Sunday or week-evening activities and often had a trying return journey. We shall miss him deeply.

E. G. Green.

THE WINDS AND THE WAVES

By G. Randall Jones

IN the cold and storm-tossed seas of the Irish Channel the British Railways steamer which had sailed from Stranraer plunged to her doom, carrying 133 people to their deaths. The resources of modern science, including radio equipment to summon help and aeroplanes to spot the exact position of the drifting vessel, were available, and every means of rescue was mobilized. But the ship sank, and many lives were lost.

A few days later the winds and the waves struck again, this time along the coasts of the North Sea. Again, all the resources of modern science were available, and were used. Whether they could have been used more fully, and more quickly, is a question which remains to be investigated. It is safe to say that the resources which were used did much to minimize the extent of the disaster. Even so, thousands of people are dead or missing, and hundreds of thousands have lost their homes.

Faced with disasters of this magnitude, can we still believe in a God who lets not a sparrow fall to the ground without His knowledge?

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The first thing to do is to recognize that disasters are of two sorts—those which are man-made, and those which arise through "the order of Nature." It is true that the line separating a man-made disaster from a natural disaster is not always clearly defined—as when men take the risk of living on the slopes of a dormant volcano, or putting to sea in an unseaworthy boat. Still, broadly speaking, most disasters are either mainly man-made or mainly due to natural forces.

Man-made disasters are the result of human folly and sin. If men refuse to live side by side as good neighbours, if they bite and devour one another, if they go forth to smite and slay one another, they must not ask: "Why does God cause us to behave like this?" God does not cause them to behave in such a fashion. Through His Son and by His Holy Spirit He calls them to behave in a very different fashion. Until they heed the promptings of His Spirit, disasters like the one which is overwhelming Korea are bound to occur.

But the sinking of the "Princess Victoria," and the floods along the coasts of the North Sea, are disasters of a different kind. Some small element of man-made error may have entered into them—perhaps the steamer should have been more solidly constructed; perhaps warning of the floods could have been given earlier. These errors, if there were errors, will not be repeated. But the main cause of the disasters in question was the force of the winds and the waves.

Man cannot control the winds and the waves. Can God? If so, what was He doing when the "Princess Victoria" plunged to her doom, or when the floods swept through the dykes and over the sea-walls?

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These queries are variants of the age-old Problem of Evil, to which no one has found a perfect answer. But you do not solve the Problem of Evil by renouncing belief in the Goodness of God. For, if you do this, you are left with the Prob-

lem of Good, which, as a problem, is far more acute than the Problem of Evil. Unless God is Good, how will you explain the magnificent heroism and widespread practical sympathy which poured forth in abundant measure when the steamer sank, and when the floods swept over the low-lying lands?

These disasters have in no way shaken my belief in the Goodness of God. What they have done is to strengthen my conviction that the "orthodox" doctrine of original sin, as commonly interpreted, needs considerable revision. I find it difficult to suppose that people tainted with the guilt of original sin could have rendered the heroic and selfless service which was rendered by hosts of nameless volunteers who rushed to the assistance of the victims of the disasters.

Moreover, if they will do this in an effort to minimize the effects of a natural disaster, which they cannot wholly prevent, am I unduly optimistic when I suggest that they will learn to prevent the man-made disasters, such as war, which are wholly or mainly within their control?

I realize that there is no short-cut to the abolition of the man-made disasters. Human folly and human sin are immensely strong. But they are not invincible. They can be overcome. They are being overcome. Mankind is on the march, forwards. Slowly, but surely, the man-made disasters are being swept away.

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As for the disasters springing from what we call "the order of Nature," they try our souls, and try them sorely, but they ought not to break our trust. I read of a little girl who had recovered from measles, and remarked: "God must have been very busy when I had my measles." I do not suppose that God had a full-time job bringing her safely through her illness, but I am simple enough to believe that He was very busy when the floods swept over Holland and the East Coast of England, because I believe that it was He who put it into the hearts of the many to rush to the rescue and relief of the victims.

The winds and the waves obey Him. What winds? What waves? There is a graphic story in the New Testament which tells how Jesus and His disciples set out in a little boat to sail across the Sea of Galilee. Jesus was tired, and fell asleep. A sudden storm sprang up. The disciples, terrified, allowed the boat to drift broadside on to the waves, so that it was in danger of capsizing. In their extremity, they awoke Jesus with the cry: "Master, carest thou not that we perish?" Jesus arose, in all the might of His serene personality. "Peace, be still," he said. As he uttered the words, the storm ceased, as suddenly as it had begun. And the disciples said: "What manner of man is this, that even the winds and the sea obey Him?"

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So runs the story, as recorded by Matthew and Mark and Luke. Do I believe it? When Jesus said "Peace, be still," I do not believe that He was speaking to the unquiet winds and waves; I believe that He was speaking to the unquiet spirits of His disciples. I think that the sudden ceasing of the storm, like its sudden outbreak, was due to the order of nature, over which He had no control. Be that as it may, I do most firmly believe that Jesus had power over the unquiet spirits of His disciples, and that He infused something of His high courage and confidence into them, so that they were able to bring their little boat safely to the shore.

As it was then, so it is now. The Spirit that was in Jesus is not dead. To-day, as in the days of old, the Spirit whispers to our spirits, "Why are ye so fearful? Have ye no faith? Peace, be still." By our response to the Master's voice we are re-energized and enabled to face the tasks that await us. So, in a very real sense, the winds and the waves obey Him—the winds and the waves of grace.

That this is so is attested, not by the report of something which is said to have happened once in history at one particular point in space, but by the experience of something which has happened constantly in human hearts all over the world, and is still happening. Whatever I may believe, or suppose, about what occurred on the Sea of Galilee, I know that when the Spirit that was in Jesus speaks to my spirit, and my spirit responds, fear is banished, faith is renewed, and some measure of the peace that passeth understanding is established within me.

COMMENT

The Intellectual Behind The Iron Curtain

THE Times Literary Supplement has recently summarized a pamphlet published in France from the pen of a Polish writer, Czelav Milosz, called *The Great Temptation: the Drama of the Intellectual in the People's Democracies*, which traces the steps by which the intellectual behind the Iron Curtain is gradually robbed of his independence, until at last he either cynically writes whatever is expected of him, or else, more often, deceives himself, and finds some excuse, to save his self-respect. Such writers tell themselves that it was the Red Army that freed their country from Nazism, so that Russia was an instrument of history, which it is a historical necessity to join. Then they find that although their work must be adapted to mass-production and vulgarized in the process, it reaches a vast new public. They are attracted by a new sense of social issues which seem to enrich and widen experience, hiding the fact for a time that for Communism social realism involves not merely iron discipline, but also a liberal mixture of falsehood. By the time that discovery is made, they are constrained by the argument of practical necessity, which few can escape; so that whether they are cynical conformists or willing dupes, they gradually become part of an environment where orthodoxy is almost the only virtue, and where even the creative mind becomes unable to think individually. Once a man crosses the watershed of Historical Materialism, and enters a domain where the victory of Communism is regarded as a historical necessity, he is lost.

The Intellectual v The Practical Man

MR. Kingsley Martin's *Harold Laski (1893-1950)* has thrown an instructive light on the place and limitations of the intellectual in society. It is nearly thirty years now since I heard Professor Laski for the first time, when he gave an address under the auspices of the Fabian Society; but I have never forgotten his clarity, incisiveness and persuasiveness; and that impression was renewed later when I came to read his *The Problem of Sovereignty*, *Liberty in the Modern State*, and several minor works. Although, however, he reached the highest position in his party, he showed his inferiority to Mr. Attlee, when it came to a question of applying his theories to the concrete political situation; indeed, he and Mr. Attlee between them illustrate most effectively the respective role of the theorist and the working politician in political life. It is seldom that the two functions coalesce in the same individual.

A Ministry of Thought

THE relative places of the intellectual and the more popularly orientated evangelist within the Church has, together with the falling-off of recruits for the ministry, lately been exercising minds within the Church of England. A few weeks ago, at a conference in London, a long-term policy of training laity in evangelism was debated, whilst *The Church Times* has lately had correspondence on the subject of part-time clergy. The policy now pursued by our own General Assembly, in setting up its Supplementary List of Ministers, seems well adapted to our own circumstances, and will probably, in difficult financial circumstances, give some of our smaller congregations a chance of survival. I must confess that I used to feel that the ideal situation for any denomination would be for the functions of the ministry to be shared by a small committee of active and educated men in each congregation. When I recall the advice given to me by a popular preacher after I had just emerged from a theological course, "Now the first thing for you to do is to forget all you have ever learnt at college," I gather that there are others who for different reasons might say the same thing. It has, however, been my good fortune to have had men and women in my congregation who would make nonsense of that advice; and I have felt that in view of the diversity of gifts and education

in most congregations, it would have been better for me as a minister if my education had been far wider and deeper than it is. The more one knows, the more competent is one to teach intelligent, although, perhaps, untrained listeners. It would be a sad day for our denomination if it overlooked the place for a ministry of thought. A great traditional, world-wide religious community might afford to run the risk, as was shown in 1943 when the head of a great Catholic University Psychological Department confessed to a Committee that was taking evidence in connection with the United States P.O. censorship, that he had never heard of Theodore Dreiser, Ernest Hemingway, D. H. Lawrence, or Maurice Maeterlinck, and that he had heard of Thomas Mann, but did not know who he was. A liberal church, however, must be able to interpret religion in the light of modern science, philosophy and literature. At least, that is how the matter appeals to me.

Commentator.

A VICTORIAN CHILDHOOD

By W. J. McEldowney

ONE of the difficulties with which a Victorian child had to contend was that he was apt to accept as true and immediately relevant disquieting but dramatic points of doctrine which his elders if pressed would, no doubt, have affirmed, but which, aided by the remarkable ease with which the human mind can accept contradictions without noticing the fact, they kept well hidden in the background of their minds. One of these doctrines was the Second Coming of Christ. It was hardly ever mentioned in conversation or in church, but I had enough intelligence to gather from the lessons from the Epistles, that it was expected in the very near future. There were, moreover, two large, well-illustrated volumes in my home that I used to read frequently. One of them was *Our First Century*, dealing with the history of the United States, one of the chapters of which dealt with a remarkable series of revivals, based on the Second Coming, a striking illustration showing the actual event: the other was a volume published by an Adventist body, whose prevailing philosophy is indicated by its title, *The Great Controversy between Christ and Satan*. The lessons learned in those books were rammed well home by our maid, who seemed—without worrying about it, because she knew she was saved—to live in constant expectation of that event.

My mother used regularly to go to a cemetery among the hills above the city, to attend to her brother's grave. I remember going with her one warm morning early in November, and helping to cut the grass, whilst she planted some flowers. The air was strangely still for so windy a locality, huge white clouds filled much of the sky, and a series of dull sounds came up from the railway yards and wharves, hidden from sight. All of a sudden a series of great blasts broke through it all, which if I had paused to think, I would have recognised as coming from an ocean steamer, letting off steam, preparatory to lying in the harbour for a few days, until a cargo for Britain was ready. This prosaic explanation evaded me. "The last trump!" I thought in terror, and left the grave so as not on any account to be in the way of the body as it arose. In spite of my mother's annoyance, I went some distance away, and only came back when the vessel had discharged the steam. The last thing I would do was to give the real reason as a defence against the reproaches I met.

Later on, of course, I learned to put the doctrine in the background of my mind as the other Christians I knew so easily did; but when I came to think about it, I felt, somewhat like Channing on a similar occasion, that I had been deceived, and from that time forward a seed of doubt took root in my mind which, however, required an unconscionably long time to germinate. But in time I came to ask myself the question, if the Bible was wrong when it said that Jesus was about to come, may not it be wrong in other respects? The only way out was a completely new attitude to religious authority, but one got little help from orthodoxy at the beginning of the twentieth century.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Robert Browning

SIR,—I am a little puzzled at some of the conclusions drawn by your reviewer of Betty Miller's book on Robert Browning. I myself am a great admirer of this book, having read it three times already, and finding in it such a remarkably sympathetic understanding of Browning's character, not only as a poet but as a man.

On what grounds does your reviewer base his remarks that Mrs. Miller "is far too eager to score points, to present Browning as something of a waster and a good deal of a weakling"? Can it be that the romantic fiction built up around Browning for so long is still taken as the truth in face of all the real evidence? Surely the fact that Browning was content to be, first, supported by his father up to the age of 35 and his marriage, and then by his wife after marriage, must be noted. It need not be made a point of criticism nor does Mrs. Miller do so.

I would go so far as to suggest that your reviewer has been grossly unfair to Mrs. Miller. Her book is one of the most charitable biographies I have ever read. It takes no sides and has one most warming and illuminating intention: that of interpreting as honestly and truthfully as possible a very complex, devoted and remarkably gifted man. One thing it does not do, either directly or by implication, is to denigrate. That its honesty and completeness may affect the preconceived idea of Browning is surely not a fault of Mrs. Miller.

I admit that her approach is not "cosy" nor does she pander to the absurd idea that Browning was a knight errant—either for life or for religion—but she does do full justice to the man whose soul-searching was sincere, whose devotion in mutual love had also a touch of genius about it and whose stature as a poet has long needed Mrs. Miller's acute and subtle knowledge of the creative mind to bring it back to its proper place to-day.—Yours,

North Harrow, Middlesex. *W. J. Gibbins.*

"Inspiring and Depressing"

SIR,—The article by the Rev. Dudley Richards, "The Peace Fellowship," is both inspiring and depressing; inspiring when one thinks of the enthusiasm and vision of the writer; depressing when one thinks of the probable response.

May I comment? Every member of a church should be concerned with the government of self, city, nation, world. Each one of these interests affects, and is affected by, the others. Comparative intensity of interest is determined by mental environment, capacity, and sense of mission.

"The great issues of the day," for the study of which Mr. Richards advocates regular meetings, might include local and national, as well as international, affairs.

Mr. Richards's special advocacy of our denominational Peace Fellowship comes just when I have felt the membership of that Fellowship to be somewhat futile. I am finding the United Nations Association to be an organization which provides information as well as opportunity for expression.

Perhaps Mr. Richards will let us have his views upon the relationship of the Unitarian Peace Fellowship with undenominational peace movements.—Yours,

Leeds. *John Hinkins.*

The Sabbath

SIR,—I notice that the quotation of Sir Matthew Hale's Golden Maxim in Benham's is given a slightly different rendering from that which appeared in your Leader last week:

> "A Sabbath well spent brings a week of content,
> And health for the toils of the morrow;
> But a Sabbath profaned, whatsoe'er may be gained,
> Is a certain forerunner of sorrow."

The words are purported to be a poetical rendering of a passage in a letter to his children on Keeping the Lord's Day away back in the seventeenth century. He was Lord Chief Justice of England in 1671.

It is quite obvious to us all in these days that we have got to adapt or accustom ourselves, without being shocked, to the fast changing conditions in regard to the Sabbath, for it is being changed by all and sundry without even the abrogation of old Acts of Parliament. It is no uncommon sight to see lines of washing out on a Sunday for the simple and obvious reason that so many of our women folk are out working all the week and laundry charges

prohibitive for many. Better the day better the deed, they say. I read the other day that various peoples have different days set apart as their Sabbaths:

Sunday by Christians; Monday by the Greeks; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Mohammedans and Saturday by the Jews. Which gave rise to the following:

"Christians worship God on Sunday
Grecian zealots hallow Monday,
Tuesday Persians spend in prayer,
Assyrians Wednesday revere,
Egyptians Thursday, Friday Turks,
On Saturday no Hebrew works."

—E.C.B. in Brewer's, page 948.

It is a matter for the individual after all—As Longfellow said long ago—"Take the Sunday with you through the week and sweeten with it all the other days."

Ilford. *A. Causebrooke.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

NONCONFORMIST WOMEN AT CANTERBURY

By Margaret Stevenson

The Consultative Committee of Women's Church Organisations is sponsored by the British Council of Churches and has for President, Mrs. Geoffrey Fisher, wife of the Archbishop of Canterbury. By the kind invitation of Mrs. Fisher twelve members of this Committee, representing the Church of England, Presbyterians, Congregationalists, Baptists, Methodists, Salvation Army, Unitarians, and the Young Women's Christian Association recently met for prayer and discussion at the Archbishop's Palace at Canterbury. There has surely never been such a gathering of non-conformist women together with their orthodox co-workers within those walls before.

Mrs. Fisher met us with a welcoming smile at the door and conducted us into a large room called Theodore, in which we should hold our talks, which were on the theme of a call to prayer to all women in this Coronation year.

Three times we met for prayer in the Private Chapel, firstly as a preliminary to our discusison, secondly when Mrs. Fisher led us in Compline on Saturday evening before we retired to bedrooms all bearing the names of former Clerics of Canterbury; and thirdly before parting on Sunday afternoon.

As Sunday was the celebration of the Conversion of St. Paul we attended the Choral Eucharist at 11 o'clock in the Cathedral, and the beauty of the Church with the Altar standing at a great height on flights of stone steps was particularly impressive with shafts of spring sunshine coming through the windows. The preacher was the Principal of St. Augustine's College, Canterbury, who spoke of men who hold the belief that Christ was the son of God, as we all are, but that St. Paul was shown a different aspect, and on this was converted to the true faith.

One feels that this unity of purpose undertaken by thirteen women representing seven separate Church governments would have been in accordance with the hopes of Archbishop William Temple, who was one of the founders of the British Council of Churches, and that if the local Councils of Churches could come together in the same way to learn from and with each other it would give strength to all forms of evangelism in this country which is so needed in our day and generation.

Oxford, Manchester College: The Oxford University Society for Liberal Religion held its first meeting for Hilary Term at Manchester College, when Rev. H. L. Short, M.A., gave a most stimulating lecture entitled "Is Anything Certain?" dealing with modern aspects of philosophy. A very keen discussion followed. On Saturday, January 31, Mr. H. W. Spicer, M.A., gave a very interesting talk, with illustrations, to the Martineau Club on "The History and Development of the Organ." Mr. Spicer's wide knowledge and excellent presentation of the subject was greatly appreciated by the audience. The Principal was in the chair.

Shrewsbury: The retirement of Rev. A. H. Lewis from the regular ministry at the end of 1952 was the occasion of the presentation of a cheque to Mr. Lewis from the members and friends of the congregation at a Party on Saturday, January 31. The Chairman, Mr. T. H. Ridgway, J.P., in making the presentation, spoke in warm terms of the high regard felt by those privileged to know Mr. Lewis as minister, and their hope that he might be with them for many years to come. Tributes to Mr. Lewis's preaching were also voiced by Mr. J. M. Street, M.A., Senior Classics Master at Shrewsbury School, Mr. Geoffrey Evans, Mr. Richard Mansell and many others present. Mr. Lewis replied in a racy and characteristic speech of thanks.

The Women's League presented Mrs. Lewis with a picnic basket. Mrs. Mansell, a past President, made the presentation in the unavoidable absence of Mrs. Geoffrey Evans.

Tenterden: There was a large gathering of Sunday School children at the Schoolroom of the Old Meeting House on January 27. An excellent tea was in charge of Mrs. Puxted, Mrs. Brand and Mrs. Walsh. Games were organized by Mrs. J. Sims and Mr. S. Cole and winners were awarded prizes. Mrs. Hermitage was at the piano, while piano solos were given by Miss H. Salter, aged 9. Apples, given by Mr. W. Millen, were distributed to the children, and each child received a Coronation Spoon. Ninety-two spoons were awarded.

Amelia Kate Bryant

Norwich has lost a faithful Unitarian by the death of Miss A. K. Bryant on the eve of her 84th birthday. Failing health prevented her attendance at the Chapel for about the last year.

Millie Bryant was taken to the Octagon at the age of seven. She sang in the choir for over fifty years, and was a valued member. Her talent as a singer was also exercised in the Chorus of the Norwich Triennial Festival. She was a member of the Serving Circle for many years.

The funeral service on January 30 was conducted by the Rev. J. A. Kennedy. *J.A.K.*

"MYTHOLOGICAL SETTINGS"

(In our January 24 issue we quoted extracts from an article by the Rev. Herbert Crabtree in the Hibbert Journal on "Modern Churchmen or Unitarians?" One extract of importance has been delayed until this issue.)

Dr. Major further writes: "The traditional Unitarian . . . seems to the Modern Churchman to be too intellectualistic. . . ." This is an oft-repeated charge, but Unitarians are inclined to be puzzled as to what it precisely means. They do not claim to be cleverer than others, or to have access to any source of information closed to their critics, nor are they in any degree ignorant of the part played by feeling and impulse in the formulation of belief. If one may dare to venture an opinion, one would suggest that what is involved in the criticism is the degree of scrupulousness, or better, perhaps, of *consistency* exercised by the Unitarian in formulating his beliefs. He does not shrink from a thorough-going analysis of fact and experience, and he endeavours to avoid all possible confusion and compromise in the systematic expression of his resultant theological propositions. He is not so foolish as to deny that "certain moral or spiritual values . . . ought to be retained in the Christian Faith." He would, in fact, argue that such values are what religion is truly about, but he sees no virtue in tying up these values with what Dr. Major admits are "purely mythological" elements. The dangers involved in this attitude are grave indeed. The Christian Faith is seriously weakened whenever an inquirer discovers that its alleged historical features include mythological factors. There is a homely proverb about tipping out the baby with the bath, and this is pretty much what happens when the effete mythological is abandoned, for with it too often also go the moral and spiritual values traditionally associated with it. Can there be any doubt whatsoever that the prevailing scepticism and rank amoral attitude so conspicious today are in large measure due to the Church's inflexible refusal to disengage its moral teachings from their traditional mythological settings?

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 15, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, ——

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. N. J. TEAPE
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Mr. A. S. MOORE
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11, Mr. G. ATKINS, 6.30, Mr. A. STOKES
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mrs. E. SAVAGE, 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. H. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Rev. HELEN PHILLIPS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL
DERBY, Friar Gate Unitarian Chapel, 6.30, ——
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11, Rev. G. W. PARKINSON, 6.30 Rev. G. SHORT
DOVER, Adrian Street, Unitarian Church, 6.30, Mr. CYRIL EMERY
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Mr. C. V. WALTON
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 10.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11, Mrs. E. A. DUCKENFIELD, 6.30, Supply
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEICHWORTH, Vaughan Hall, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KINSHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MUNRO
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. R. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SAVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. PEACOCK
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BOILEAU UPTON
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GOSNEY
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, ——
LONDON, Hampstead, Rosslyn Hill, 11, Rev. H. H. CHRISTIAN
LONDON, Highgate Hill Unitarian Church, 11, Rev. R. HUMPHRY PRITCHARD
LONDON, Ilford High Road, 6.30, Rev. ROSAMOND H. BARKER
LONDON, Islington Unitarian Church, Upper Street, Pentton Hall, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. VICTOR FOX 7.15, Junior Church
LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. J. REECE WALKER
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Supply
LONDON, Richmond Free Church, Quinton Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. J. P. CHALK
LONDON, Unitarian Church, 20 Bell Street, Edgware Road, Services Suspended
LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 First Sunday in the Month), Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. H. CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, Rev. J. PIPKIN
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. J. HAMMERTON
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Women's League Service, Miss JOYCE HAZLEHURST
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, Newton Abbot, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 11, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11, Rev. J. H. CORAM DAVIES, 6.30, Rev. JOHN MATHER
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Rev. LAURIE TOSELAND
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. KERSLEY 6.30, Mr. E. A. ROBERTS
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS

RINGWOOD, Hants., The Meeting House, 11, Dr. J. C. FLOWER
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. BIRD
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR

SALE, Atkinson Road, 11, Rev. WILLIAM DYER
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30 Rev. J. STRACHAN
SHEFFIELD (Attercliffe), 6.30, Mr. W. E. WALKER
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. R. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. R. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KERSLEY
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DRAKEN
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month) Rev. ARTHUR PEACOCK
WEST BROMWICH, Lodge Road, 6.30, ——
WEST KIRBY, Brookfield Gardens, 11, Rev. A. D. WILLIAMS, 6.30, Miss ELLIS
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GREEN
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ARTHUR CRANMER
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. BOWERS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JERRY A. CRANE
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic Rev. P. M. PETURSSON

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. R. H. MANSON
WELLINGTON, Unitarian Free Ch., Thelma Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAURICE C. REYER

THE LINDSEY PRESS

Do you make full use of the material issued by Headquarters for your Publicity work? A series of three-fold leaflets has recently been issued for this purpose. The back page is left blank for local material to be added. The titles are as follows:—

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THE LINDSEY PRESS
14 GORDON SQUARE, LONDON, W.C.1

General Assembly Assistant Secretaryship

Applications are invited for the post of Assistant Secretary, with special charge of Sunday School and Youth Work. Full particulars may be obtained from the Secretary of the General Assembly, 14 Gordon Square, London, W.C.1. The latest date for the receipt of applications is February 28.

John Kielty, *Secretary.*

The Inquirer

The post of secretary in the Inquirer Publishing Co. Ltd. will shortly become vacant. Applications are invited and should be addressed to The Editor, The Inquirer, 14 Gordon Square, London, W.C.1. Some knowledge of bookkeeping is necessary.

Holiday Accommodation

"FINEST WINTER CLIMATE"—write for town/Normanhurst Brochures. Heated twin-bedded rooms from 4½gns., singles £5 18s. upwards. Breakfast in bed convalescents. NORMANHURST, Seafront, St. Leonards, Sussex. Recommended by Unitarians, Quakers. HASTINGS 47841.

Miscellaneous

AUTHORS invited submit MSS. all types (including Poems) for book publication. Stockwell Ltd., Elms Court, Ilfracombe. (Estd. 1898.)

Birth

WRIGHT—On February 3, at Leamington Spa, to Gwen and Gordon Wright, a third son.

The National Union of Unitarian and Free Christian Lay Preachers

AN

EASTER SCHOOL

for Lay Preachers and others interested will be held at

MANCHESTER COLLEGE - OXFORD

(Thursday evening to Monday noon, April 2-6 1953)

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Charges: £3 6s. 0d. for full period or 17s. 6d. per day
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Please apply early owing to accommodation being limited, and not later than March 19, to any

District L.P's Union Secretary or to

Mr. C. S. Butterworth, 33 Verdun Crescent, Rochdale

Come and exchange ideas with Lay Preachers from other districts

The General Assembly of Unitarian and Free Christian Churches

ANNUAL MEETINGS

London: Tuesday, April 21 to Friday, April 24

PRELIMINARY NOTICE

THE ANNUAL MEETINGS of the General Assembly will be held as above. The formal notice has been sent to all Ministers, Church and District Association secretaries, etc. The Annual Business Meeting will be held on Wednesday, April 22, at Conway Hall. Resolutions intended for the Agenda must be sent in writing 28 clear days in advance, accompanied or quickly followed by the names of mover and seconder. There is no Council Election this year.

NOTICE OF RESOLUTION

The Council give notice of the following Resolution to be moved at the Annual Meeting:—

"That Clause 9 of the Constitution be amended to read as follows:—

9. CONSTITUTION OF THE COUNCIL.

The Council shall consist of not more than 48 members selected as follows:

21 Members (namely 14 lay and 7 ministerial) to be elected triennially by the Assembly at their Annual Meeting in accordance with By-Laws to be made as hereinafter provided.

1 Member each to be appointed by not more than sixteeen such Representative Associations covering Great Britain as may in the first instance be approved by the Provisional Council, and, after the first meeting of the Assembly, as may be approved from time to time by the Assembly on the recommendation of the Council. A Representative Association may for the purposes of this Rule consist of more than one Association.

1 Member to be appointed by the Non-subscribing Presbyterian Church of Ireland.

1 Member to be appointed by the Governing Body of the Presbyterian College, Carmarthen.

1 Member to be appointed by the Governing Body of Manchester College, Oxford.

1 Member to be appointed by the Governing Body of the Unitarian College, Manchester.

3 Members to be co-opted triennially by the Council.

4 Honorary Officers.

The Council shall be deemed complete and duly constituted, pending the election or appointment of members by the bodies or persons entitled to elect or appoint members, provided that at least 21 members have been elected to the Council. Members elected or appointed by any bodies or persons shall be elected or appointed for three years, or until their successors have been elected or appointed.

and further, that Clause 3 (d) be amended by deletion of the words:—'on any matters, except the election of their Representatives on the Council.'"

N.B.—The CONSTITUTION will be found on pages 16-21 of the Year Book.

14 Gordon Square,
London, W.C.1.

John Kielty,
Secretary.

Death

CARTER.—Annie Frances, widow of George Valentine Carter, passed peacefully away on February 8 at her home, 75 Tannsfeld Road, Sydenham.

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